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adjectives, and the absence of inflection to distinguish singular or plural, or gender, although reduplication is used to express intensification of quality (p. 39); absence of negative or privative prefixes proper (p. 43); extensive use of reduplicated verbal forms, expressing repetition, intensity, continuation, duration, continued contemporaneous action, etc. (p. 107); important rôle of prefixes as modifiers (pp. 109-117); "auxiliaries" or verb-modifiers (pp. 117-134); strict uses of different negatives (pp. 138-148); absence of relative pronouns and of relative sentences proper (pp. 149-158); etc.

Of interesting words in the vocabulary these may be cited: Beautiful, *kāwī's ay i'laen*, lit. "good to see"; both, *ā'min nan djū'a*, "all two"; brown, *kāg tīlin*, "like a rice-bird"; green, *kāg fā'kyu*, "like moss on stones in the river"; yellow, *fāki'ngi*, probably "the yellow blossom of a plant called *fāki'ngi*," etc. The word for bow is *bondolay*, a term borrowed from Ilocan, the bow and arrow being "scorned and never used by genuine Igórot" (p. 301). Bread-making is not practiced by the Igórot, who have borrowed their word for bread, *tind'pay*, from Malay.

Most of the stories and songs were obtained from Matyu, "a true Bontocman of high intelligence, great modesty, happy humor and good will" (p. 481), who died at Detroit in September, 1908, leaving as his sole memorial a share in the making of this book on the language of his people. *Lumawig* is the culture-hero, figuring in the creation, deluge, and other myths of the Bontoc. The story of "The Igórot in the Battle of Caloocan" (pp. 20-36) is an interesting historical contribution to the literature of the American conquest of the Philippines. Many words and phrases of the songs belong to a "song-dialect," with "words of the old folks."

As to the etymology of the word "Igórot," Dr Seidenadel cites (p. 21) Dr T. H. Pardo de Tavera's derivation, *i-gō'lot*, "mountaineer," a Tagalog term, with apparent approval.

ALEXANDER F. CHAMBERLAIN.

Mission Scientifique G. de Créqui Montfort et E. Sénéchal de La Grange. Antiquités de la Région Andine de la République Argentine et du Désert d'Atacama. Par ÉRIC BOMAN. Tome Second contenant 1 carte, 1 planche et 45 figures dans le texte. Paris: Imprimerie Nationale. Librairie H. Le Soudier, Boulevard Saint-Germain, 174. MDCCCXVIII. Pp. 389-949.

The first volume of this important monograph was reviewed in the last volume of the *American Anthropologist* (N. S., vol. 11, no. 2, for

April-June, 1909), in some detail. The second part, recently issued, treats of "The Puna and its Present Inhabitants" (Indians of Susques, Indians of the Punas of Atacama and Jujuy, the first more particularly, pp. 417-466; making of modern pottery; folk-lore of the Puna; anthropometry of Susques Indians—data concerning 30 men and women), pages 389-526; "Archeology of the Puna de Jujuy, the Desert of Atacama and the Quebrada de Humahuaca" (Cobres, region of Salinas Grandes, region of Atacamas and Omaguacas), pages 527-829; "Extra-Andine Region of the Province of Jujuy," pages 831-854; "Chemical Analysis of Pre-hispanic Metal Objects," pages 855-875. An excellent Bibliography of authors cited, numbering more than 400 titles, occupies pages 879-904; and in the extensive Index (pages 905-933, 2 cols. to the page) geographical names are indicated in capitals, names of peoples, tribes, languages, etc., in italics. A good archeological map of northwestern Argentina, on which are marked by a system of signs pre-Hispanic village-sites, pre-Hispanic ruins, Spanish (or doubtful) ruins, camps, sites where pre-Hispanic objects have been discovered, tumuli, simple graves, inhumation-burials, hut-burials, urn-burials, cave-burials, petroglyphs, petroglyph-groups, paintings in caves and rock-shelters, terrace-cultivation, pre-Hispanic mines, and old Spanish missions, completes the volume.

The sterile character of the Argentine Puna was evident in pre-Columbian times, when its inhabitants paid in lizards their tribute to the Incas. Here agriculture is reduced to its simplest expression, in the cultivation of lucerne and a little rye as forage-plants, and the growing of potatoes, *quinoa*, and beans; at Susques the only plant cultivated is the *quinoa* (p. 410). The Indians of today have as domestic animals the sheep, llama, mule, dog, and (sometimes in Jujuy) the guinea-pig, their chief dependence being upon their flocks of sheep; in the plain of Salinas Grandes there are a few cattle also. The llama has been almost entirely replaced about Salinas Grandes and in Cochino by sheep and mules, but in the north of Jujuy it still exists in considerable numbers. A few individual alpacas (imported from Bolivia) are to be found at Santa Catalina, but this animal was probably not domesticated in the Argentine Puna in pre-Hispanic times, to judge from the absence of its bones in old graves, etc. M. Boman's inquiries in Argentina, and likewise in Peru, seem to prove, contrary to the views of Von Tschudi, that the cross between the llama and the huanaco is often fertile, as is also that between the llama and alpaca. No crosses with the vicuña appear to take place (p. 413). The result of llama-huanaco crossing is called by the Indians *huarizo*, the offspring of llama and alpaca, *chajru*.

In the Puna de Atacama there live still some 2,500 Indians (all pure, "the *métis* can be counted on the fingers") of whom about 600 are in the districts of Susques and Coranzuli; in the Puna de Jujuy the Indians number some 10,000 or more. The Indians of Susques, who, among themselves speak Quechua only (all the men know also Spanish, but none of the women), and whose religious organization seems to show that their village was founded by the Catholic missionaries "around a doctrina," *more suo*, are the purest of all, and have preserved better than the other Indians of the Puna their traditions and the customs of their ancestors (p. 471). Of the Puna Indians M. Boman knows but one "who has lifted himself above his race and attained a social position which makes him envied by the *métis*" (p. 476). This is F. Gareca, of Rinconada, a pure Indian of the frontier of the Atacaman Puna, from whom the author obtained some of his data concerning the customs and beliefs of the aborigines of the Puna. Among the Indians of Susques sexual love is not very intense, but paternal, and especially maternal, love seems to be even greater than is the case with civilized peoples (p. 438). Infant mortality is very great, and (possibly due to endogamy) fecundity not at all remarkable. The complete isolation of this little tribe manifests itself in many ways. Although there has never been a school at Susques and the Indians have never left it to go to school anywhere else, some of them can write Spanish. In one case, the great-grandfather had learned writing at San Pedro de Atacama, and the art had been transmitted in the family from father to son, — of one Indian M. Boman says (p. 440), "his orthography was not inferior to that of the Argentinian *métis* who can write."

With these Indians, it is the men, not the women, who imitate European costume (p. 446). The mixture of American Indian and Spanish religiosity and superstition appears in several places, as, e. g., when the Indian Carpanchay informed M. Boman that the *apacheta*, containing a niche with a saint's picture and surmounted by a cross, was dedicated to Pachamama, as well as to the saints (p. 424). In the section on "The Folk-Lore of the Puna," the author notes "a remarkable analogy in myths, invocations and customs with the folk-lore of the valleys of Salta and Catamarca" of which some account was given in volume one. On pages 485-500 are given Quechua texts, and translations of brief invocations to Pachamama: Against fatigue in travel in the mountains, in saluting the *apacheta*, to call together scattered sheep and llamas, in wool-spinning, for marking animals (ear-cutting, etc.), for opening irrigation-canals, at maize-sowing, etc. Other items of folk-lore and mythology deal with

Coquena, the hermaphrodite master of vicuñas and huanacos, parentless offspring of earth, a night-wanderer of whom many tales are told and to whom many sacrifices are made (the Indians believe in him implicitly); the *huacas* (immense bulls, giant sheep), comparable with like Peruvian monsters, etc.; beliefs concerning pre-Hispanic ruins, etc. (the Indians do not believe they are the descendants of the *antiguos*,—these lived before the sun appeared); treatment of a person struck by the *Pujio* (a genie of water-springs); birth, marriage, and death rites and ceremonies,—the washing of the effects of the dead is said (p. 520) to be “clearly Peruvian”; the festival of Our Lady of Bethlehem, patron of Susques, celebrated after the manner of such festivals in the villages of Bolivia.

Among the Susques Indians and others of the high plateau, artificial deformation of the skull is unknown today. Excluding three individuals under 19, the stature of the Indians measured at Susques ranged from 1,519 to 1,682 mm. (average of males 20 and over and less than 60, was 1,642 mm.), the cephalic indices of all subjects ran from 73.94 to 84.05.

In the Quebrada de Cobres (older name Cabi) are some partly effaced petroglyphs resembling those of the Quebrada del Rosal (noticed at p. 348). To the account of the old mines of Cobres (pp. 536–545) are added some details concerning these *huairas* or pre-Hispanic smelting-places. The Cobres mines were worked by the Spaniards after the conquest. Whether the petroglyphs, which are also pre-Hispanic, are contemporary with the mines is not certain. As the name Salinas Grandes would suggest, that region furnished in pre-Hispanic times the salt consumed by the natives of the Jujuy and Salta regions, as is the case still to-day. From this part of the Argentine have been obtained very many large, rather rude, trachyte or granitoid stone axes, etc., some of which resemble similar implements from the prehistoric salt-mines of Hallstatt, Kulpe (Armenia), etc. At Saladillo were found chipped flints of quartzite, “perfectly Achulean and Chellean in type” (p. 567). The arrow-points of the Quebrada del Toro are without peduncle, while those from the Puna de Jujuy are in general pedunculated (see plate XLVI).

Most of the skulls from the great burial-cave of Sayate, like those from the Quebrada del Toro, Pucará de Rinconada, and Calama are artificially deformed (teeth-filing, head-flattening, etc.),—M. Boman notes that “these skulls are the first ones of pre-Hispanic date with deformed teeth, to be recorded from South America, if we except a doubtful turquoise-encrusted tooth from Peru in the Ethnological Museum of Berlin” (p. 581). Although traces of human habitations of prehistoric times are but few in the Sayate region, the *andenes* for terrace-culture, with their

walls, are still visible. Tschudi's opinion that the Peruvian *andenes* were irrigated by hand cannot apply, M. Boman thinks, to those of Sayate, where probably the rain was much more abundant in ancient times (p. 604). In the Quebrada de Rumiarco the whole region about Casabindo, etc., is covered with ruins, burial caves, and *andenes* like those of Sayate. It is not certain whether the pre-Hispanic remains at Abrapampa (*pircas*; a quartzite stone mortar), Lumará (*pircas*, stone axes, pottery resembling that of southern Bolivia, etc.), and Cangrejillos (many badly preserved *pircas*), are Atacaman or Omaguacan. In the ruins at Queta (pre-Hispanic village, *pircas*, etc.) were found stone mortars, terra-cotta dishes many stone axes, a copper knife, copper pendants, perforated stone cylinders, discs, etc., besides a great variety of hard stone beads, evidently used for necklaces. The prehistoric village at Pucará de Rinconada furnished human remains (an entire skeleton) in but one spot. The natives had buried their dead in caves west of the ruins, each of them containing in general four or five corpses (sometimes seven or eight, never less than two). About twenty of these caves were examined. Among the objects found in the caves were bows (always broken), arrows, flat axes of the Lumará and Queta type, tools and implements of wood, *bâtons*, curious wooden tablets resembling the implements used by the Brazilian Mundurucus for pulverizing *parica* seeds (p. 653), pieces of pottery (not very numerous, nor remarkable in decoration or in form), metal objects (rather rare), etc. In one of the burial caves was discovered the skull of a dog, probably *C. magellanicus* (a domesticated variety of this species).

In a colored plate is reproduced the painting in a rock-shelter at Pucará de Rinconada, of which a detailed description is also given (pp. 666-674). In this fresco few symbolic figures occur, the record being probably that of some assembly, festival, return of a war-expedition, or the like. The painting is probably pre-Hispanic. The colors are red (touching Van Dyck brown), black, green, and flesh-rose. In the cave of Chacunayo are some other frescos in black, white, brown, and red. The petroglyphs of Puerta de Rinconada represent men and animals. At the laguna of Pozuelos were found three perforated stone "rings," possibly used on sticks for clubs, etc. (p. 690). In the Rinconada region were found also polished stone mortars, pestles, axes, etc. The gold deposits of Rinconada were long worked by the Indians, and probably before the advent of Europeans (a century ago the industry was in full flourish).

At pages 698-709 the author discusses the itinerary of Matienzo

(1566), one of the oldest documents concerning the Puna, and also that of Diego de Almagro, the first Spaniard to penetrate the extreme northwest of the present territory of the Argentine Republic. The description of the finds at Calama (pp. 720-756) résumés the discoveries of M. Sénéchal de La Grange — cemetery, crania, objects in wood (bows and arrows, spades, "knives," *bâtons*, combs, needles, spindles, sculptured tablets and tubes, spatulae, sculptured bells, mask), calabashes, objects in bone (tubes, etc.), stone objects (spades most common), pottery, basketry, woven material, rope, etc., remains of food in terra-cotta vessels (*charqui*, maize, *Prosopis* seeds, etc.). One of the graves at Calama contained the skull of a dog, seemingly a variety of *Canis Ingae*. Mummified heads also occurred at Calama. At Chuquicamata copper was mined in pre-Hispanic times, and at Chiuchiu existed a large pre-Hispanic village.

The old graves on the shores of the cove of Chimba (part of the Bay of Antofagasta) belong to the Changos, or their ancestors (p. 766). In the Omaguacan region, are to be noted the *pircas* and graves of Yavi Chico and Sasana (furnishing very interesting pottery), the ruins of the Quebrada de Humahuaca, the frescos of the cave of Chuliu (pp. 792-801 with reproduction; there are two series differing in style, dimensions, and colors, the second being post-European), the petroglyphs of Rodero, the frescos of Huachichocana, etc. (pages 808-829 are devoted to a comparison of the petroglyphs of the Diaguitan region with those of South America in general).

For the extra-Andine region of the Province of Jujuy the chief things of archeological importance are the numerous pre-Hispanic villages in the valley of San Francisco, the children's cemetery of Arroyo del Medio (the contents of several urns are described, pp. 839-844), etc. The chemical analysis by MM. Morin Frères, assayers of the Banque de France, of 26 specimens of copper objects (14 from Argentina, 4 from Porco, Bolivia, 7 from Tiahuanaco, 1 from Ecuador) is given in detail. The facts seem to indicate that in the region including Colombia, Ecuador, and the Peruvian coast the alloy of copper and tin is unknown, while in that comprising the high plateau of Peru, Bolivia, and Argentina, as well as the Diaguitan country it almost constantly occurs. The builders of Tiahuanaco were the only Ando-Peruvian people who used sulphuret of copper. The proportions of tin found in copper objects are so variable that it is reasonable to suppose that the Indians were ignorant of grading the alloy according to the use of them. The analyses (pp. 869-875) of pre-Hispanic gold and silver objects are too few to justify dogmatic con-

clusions, but here again the metallurgy of the Argentine and Bolivia differs from that of Colombia, etc.

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The Religious Practices of the Diegueño Indians. By T. T. WATERMAN. University of California Publications in American Archaeology and Ethnology, Vol. 8, No. 6. Berkeley, California: University Press, February, 1910. 10½ × 7, pp. 72, 8 plates.

This is a really important contribution on the sophiology of the Diegueño Indians of southern California, and marks a great forward step in our knowledge of Yuman religious practices and lore. The material has not only been collected and worked over with uncommon care, but is presented in a style which is readable and interesting.

The "Diegueño" are the Yuman speaking Indians of San Diego county, southern California. In earlier times they were associated with the mission of San Diego; hence the name. The Diegueño, together with the Shoshonean speaking Luiseño, Juaneño, Gabrieleño, Cahuilla, etc., who live north and east of them, are popularly known as the "Mission Indians."

As these Yumans and Shoshoneans have thus passed under a single name, so also their religion and mythology have generally been supposed to be similar. The chief conclusions of Mr Waterman's paper are that such an opinion is erroneous. The affiliations of Diegueño mythology "are to be sought, not among the mythology of the Shoshoneans as has at times been suggested, but among that of the peoples related linguistically with the Diegueño, who live to the south and east . . . The real affiliation of the Diegueño religion is like that of their mythology, probably to be sought among their kindred, the southwest peoples of Yuman stock."¹

In fact, the apparent similarity of the religious practices of the two peoples seems due to the comparatively recent spread of a definite cult which has been described by Miss C. G. DuBois as "Chungichnish worship," an important feature of which is an initiatory rite in which jimson weed is used to produce visions. Just where this cult originated is uncertain. There is some reason to think that it came from the Shoshoneans of the islands off the coast. It is significant as regards its origin that Chungichnish songs sung by the Diegueño are apparently in the Gabrieleño dialect of Shoshonean, spoken in the vicinity of the present city of Los Angeles. The best of evidence can be adduced that this cult

¹Op. disc., p. 343.